SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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NEW-YORK CONFERENCE.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA

[WEEKLY REPORT.]

FRIDAY EVENING, Nov. 12, 1852.

[The reader will perceive that these minutes should have appeared, in the order of time, before those last published.]

After the acceptance of the minutes of the preceding meeting

Mr. Fishbough said the report of the experience of the Shakers just read from the minutes had suggested a remark which he would like to make on one particular point, which he was not aware they had observed. They say, communications partake more or less of the nature of the media, as wine does of the cask containing it. This is his experience, and the report would indicate its universality. Now, if it be a universal fact, it must be governed by a uniform law—which he supposes to be this: First let us observe, each person's mode of thought differs, and this difference is readily traced to difference of phrenological organization. The different modes of manifestation of different minds depend, therefore, upon the brain. Next let us observe that spirits, in communicating, take possession of the system, and, of course, the brain of the medium, which they use, for the time being, as they do their own. To illustrate: should they control the brain of a Webster, the mental manifestations would differ greatly from what they would be should the same spirit use *his* brain. And as those who communicate by sounds, &c., do it through the emanations from the bodies and brains of the mediums, the same law must govern throughout. Not that spirits lose their identity, any more than we do when we make a psychological impression upon another person. Spirits doubtless provide against the effect of this law as far as possible, but it can not be wholly obviated. Hence, the higher and the more expanded the intellect and moral powers of the medium, the higher and more reliable the communications. If we could find a perfect man, we might receive perfect communications; but alas! none such can be found. The lesson is: the higher we elevate ourselves the more intimate will be our relation to Divine Truth. We should strive, rather, to rise to the sphere of the spirits, than to have them come down to us. Mr. F. gave a fact out of his early experience, illustrative of the doctrine he had been inculcating. Soon after the first manifestations appeared in New-York, while meditating with high hopes and expectations on the subject, a ray of light, pure and beautiful, impinged upon his forehead, percolating the whole system, but losing its purity and brightness as it passed downward to the feet. When it arrived there, its celestial character was wholly lost. Now, the head corresponds to the highest internal, and the feet to the earthy or exterior. This heavenly radiance, so pure when it first entered, and so dim and indistinct in its termination, was as much as to say, "You will be disappointed in the sublimity and purity of these manifestations," for the reason assigned.

Much conversation ensued on the subject matter of the essay. Some being of the opinion that evil spirits were the cause of the errors.

Mr. Rogers related an interview with a spirit whom he called for at the request of the medium, by the name of "Tom Paine," who uttered many insanities and immoralities. Among other things he said he was God, which led him to conclude there are evil spirits.

Mr. Fishbough confirmed the statement of Mr. Rogers, and drew the conclusion from his own experience that there are two parties in the Spirit-world, opposed to each other; the one good and the other bad. He has had a sad experience with evil spirits. The one alluded to by Mr. Rogers had buffeted him on sundry occasions. Some have supposed that his difficulties had grown out of unkind treatment on his part. This was a mistake. He has been patient in deportment, exhorting them to piety, repentance, &c. —the reply to which has been, "*Gammon!*" and other opprobrious epithets. As a last resort, he has been compelled to exorcise them—commanding them in the name of Jesus to depart and leave the medium; which, in many cases was successful. He advises, in all such cases, that the circle should be broken up immediately—each one departing with a full resolve not to mention the occurrence, or even think of it, and to avoid all allusion to it on their next meeting.

Mr. Partridge read the following communication, which was rapped out through the mediumship of Mrs. Brown, Nov. 7, 1852, addressed to him:

"I have long desired to explain to you the reason why we can not at all times communicate by means of the alphabet. I have known and felt the importance of an explanation of that particular point. Sometimes mediums are complained of when no blame should be attached to them, for there is no fault in either the questioner, medium, or the spirit on whom you may call.

"In the first place, you must be adapted to the sphere of the medium, and the medium must be adapted to the sphere of the spirit; and when spirits require change of spheres, (or places,) music, singing, and many things, which some persons cavil at, all have a meaning, and will sometimes have an effect to harmonize the circle; more frequently it charms and harmonizes the media, and prepares them to receive spiritual communications."

Q.—"Will you explain the cause of disorder in circles, which some ascribe to evil spirits?"

A.—"They are generally diseased and out of harmony—that is, the persons. People frequently imagine things which are not real; much of the maneuvering of supposed mediums, is nothing but the psychological influence of persons, and not induced by spirits."

Q—"Is it possible for spirits to psychologize persons, and make them think they see things not real except in the mind of the spirit?"

A.—"Yes."

Mr. Partridge remarked that, under some circumstances, and through some modes of manifestation, it was difficult to determine the origin of the "maneuvering," as the spirit expresses it, of impressible mediums. The same conditions which render them susceptible to the influence and impressions from spirits, makes them equally so to the will-power of persons in the form; and it seemed to him that the case related by Messrs. Fishbough and Rogers was one in point; and the evidence of this fact is, that when they asked Thomas Paine to communicate, they received communications, and even buffetings, exemplifying *their* idea of Mr. Paine, which—if he is rightly informed—is no more consonant with his real character, while on earth, than it is with that of Jesus of Nazareth. The origin and control of these demonstrations is clearly indicated by the fact of Mr. Fishbough's power *to drive them out*, as he supposed, by a process of exorcism. Mr. Partridge was inclined to the opinion that much, if not all, of the unpleasant "maneuverings" and discordant communications are but the counterpart of disturbed and diseased physical and mental conditions, reflected through psychological subjects.

Mr. Fishbough replied, by saying that it would not explain a tithe of the facts with which he had been made painfully familiar. He thinks that, as a man would not be essentially changed by passing from this to the next room or into the street, so neither does the death of the body produce any great immediate change. The doctrine of progression inculcates the idea, and his experience confirms it. There being wicked men here is a sure prophecy of wickedness there.

Mr. Fishbough was requested by several members of the Conference to write out his dialogues with evil spirits, with all the attending circumstances, with a view to sound conclusions on that subject.

Dr. Hallock remarked that Mr. F.'s experience furnished a rather dismal commentary on his text. He had been admonishing us not to place too much confidence in the necessarily imperfect communications from the Spirit-world, but rather to rise to that sphere ourselves. It was to be presumed the advice was drawn from the deep well of his own experience; if so, we shall do well to pause a moment over the result. Here is a deep and earnest seeker after spiritual truth; favored on the threshold as few of his brethren have been; with a ray of Divine light to direct him in the upward flight of his expanding energies; and, following its guidance, he *ascends* at last to the sphere of "*devils*"! "*Tom Paine*"! and "*evil spirits*"!—a strange result, truly, and rather doubtful encouragement for the tyro in spiritual things. Mary was content to sit at the feet of Jesus, though the feet do represent "the earthy or exterior." May we not learn wisdom by her example?

Mr. Fishbough said it was worthy of note that his experience was not exclusive. Jesus was tempted of the devil, and many good men of old had their conflicts with evil spirits.

Adjourned. R. T. HALLOCK, Sec'y.

Beautiful Extract.

The velvet moss grows on a sterile rock—the mistletoe flourishes on the naked branches—the ivy clings to the moldering ruins—the pine and cedar remain fresh and fadeless amid the mutations of the passing year, and, Heaven be praised, something green, something beautiful to see, and grateful to the soul, will, in the darkest hour of fate, still twine its tendrils around the crumbling altars and broken arches of the desolate temples of the human heart.

☞ One energetic mind will accomplish the work of a thousand hands.—PRINTER.

RICHMOND AND BRITTAN'S DISCUSSION.

QUESTION—Can the Mysterious Phenomena, now occurring in various parts of the United States and elsewhere, and known as the Spiritual Manifestations, be properly accounted for without admitting the agency of Spirits in their production?

PHYSICAL PHENOMENA.

LETTER XI.

DEAR SIR: The important question still remains—can *vels prophesy*, and tables and bedsteads dance? I append two examples to show the possibility of the latter. The first, I have from Mr. A. J. Davis, recently in our place. At High Rock, Mass., at the house of a friend, an Irish servant began to have the *raps*, when she gave attention to it communications were received by a number indicating considerable intelligence. One night she retired to bed, and the family were awakened by a tremendous noise up stairs. On going up to her room, Mr. D. with the family, saw the girl wrapped in her cloak, lying on the floor under the bed, singing at the top of her breath—raps were on the wall, and about the room, loud and frequent. The singing continued, and directly the mattress "rose from the bed and began to *float in the air*, and *kept time* exactly to her singing, it finally fell in front of the bed," and then the bedstead began to move, first one leg, then another, then all, and *kept time to the singing of the girl*, and was moved with such violence as to nearly *demolish* it. The Irish od-force had charged the mattress and bedstead, and the vibrations of the tune seem to have been the medium of keeping them in motion.

The second case is found in the N. Y. *Tribune* of Dec. 4.

"Singular results are obtained in this City from a very simple application of the nervous fluid, animal magnetism, or whatever be the agency, to brute matter. Let a party of six or eight persons sit around a common pine table for twenty minutes to half an hour, with the palms of the hands held flat on the top of the table; it is not necessary that their minds should pay any attention to the process, or the ordinary conversation be suspended; but presently the table becomes so charged with the mysterious fluid that it begins to move; then rise from it, push away your chairs, still holding your hands near, though it is not necessary to touch it, and it will turn around from end to end, and even proceed rapidly about the room, without any visible agent, on which excursions the persons must bear it company, or the current is broken and the movement stops. This simple experiment may easily be tried; it requires no faith and no outlay of physical or moral strength; and the result, with a table that is not too heavy, is pretty sure to follow; at least, we have known of several instances in which it has been most astonishingly produced. The fact, when scientifically established, must throw light on the obscurities of Mesmerism, Spiritual Manifestations, and all that unexplored class of phenomena.

These cases approach a demonstration that the human mind can move matter, through contact with the od-force of the human body, as nearly as the facts approach a demonstration, on which we base our belief in the laws of gravitation. To make it approach the closeness of chemical demonstrations, let some of the *clear*-seers be taken into these experiments, and let them test the facts as did Von Reichenbach; it is easy to do so; the *very sensitive*, *sickly*, magnetic persons, can *see the fluid* as it is thrown from the hands of the operators on to the table, and the *response* of the vibrations of this fluid to music, shows it to be controlled by the *notes* of the *singer*. My victory in this matter is to be too easy—friend Brittan I feel provoked.

Buchanan's Journal of Man, for January, 1852, contains interesting experiments, by a lady in Illinois, on *willing matter*. They seem to confirm the above experiments on the tables. I must now return to *symptoms* wich occur in witchcraft—mental and moral diseases.

"Dr. Horneck states that, in the Swedish village of Morah, in Elfland, witchcraft became general. Several hundred children were drawn into it. Fifteen were executed—thirty ran the gauntlet, and were *lashed* at the church door weekly for a whole year. Twenty of the youngest suffered three days only.

"The suspected witches were confronted with the children, and three hundred children were agreed in the following story: The children were told by the witches to go to a stream and invoke the Devil, who appeared finely dressed, with gray coat, red stockings, red beard, high hat, various colored linen wrapped around it, and garters of peculiar length. He anointed the children, set them on beasts, and carried them to Blocula mountain. Most of the children thought they went bodily—others that their *spirits only* went—their parents always finding their *children in bed*, and could *not awake them out of a deep sleep*, though they shook them violently. They also fell into *fits—strange, unusual postures.*" [Walter Scott's Witchcraft and Demonology, p. 187.

Who does not see *magnetic* sleep, convulsions, fits, contortions, &c., in this account of witchcraft? Do these symptoms occur among mediums and spirit-rappers?

Let us now run a parallel between the *symptoms* of Witchcraft, Spirit-rappers, Kentucky Jerkers, French prophets and Mormon prophets. What do we find in New-England Witchcraft?

The first case occurred in the family of a Mr. Goodwin. After a quarrel with an Irish woman, "three of the children were seized with *strange diseases*, and the neighbors thought them bewitched." Here are their symptoms: "They *stiffened their necks* so hard at one time that the joints could not be moved; at another time their *necks were so flexible* and *suple* that the bone *seemed dissolved*; they had *violent convulsions* in which their *jaws snapped*, with the force of a spring-trap set for vermin; their *limbs* were *curiously* contorted, and seemed dislocated and displaced. Amid these contortions they cried out against the poor old woman, whose name was Glover, alleging she was *in presence with them*, adding to their torments. The oldest girl, to show her minister it was of the Devil, could read a treatise in defense of the Quakers, but nothing against them; *could read* a *Church of England prayer book, but not the Bible.* She was sometimes merry, and would in imagination mount a pony, and seated in her chair, mimic riding; would *canter* up stairs, but could *not enter* the Parson's study, but when pulled in, she stood up relieved. For this, says the simple minister, reasons were given "more kind than true." Dame Glover was hung. In the family of Mr. Parvis, two children were taken. Their symptoms were: "Their *mouths were stopped*, *throats choked*, *limbs racked*, and they *saw the specters* of those who bewitched them. An old Indian and squaw were tried and hung. Finally the afflicted began to see the *specters* of those in *high* life, and some escaped; others were arrested; some executed. A child five years old was indicted, its *ghost* having been seen, and a *dog* (poor Tray) was hanged, having been seen busy in the mischief. A Mr. Cory was pressed to death; in his agony he thrust out his tongue; the sheriff crammed it back with his cane. Nineteen were executed, and two hundred were imprisoned.

The really innocent in this devilish outrage were those who were executed, the bewitched being under a magnetic disease; some who were suspected were also diseased. Cotton Mather says the more they apprehended the more seemed to be affected; terror seemed to develop the condition. The Indians themselves were amazed at the foolish Colonists. (Sir Walter Scott's Demonology and Witchcraft, p. 234.)

In the same work, page 181, we find the following: "In the beginning of the sixteenth century persecutions for witchcraft broke out in France, and multitudes were burned by authority of law." The deluded in this case supposed they were taught by the Devil, but his promises failed, just as promises made through mediums fail. He told them to face the rack and faggot and they should not be hurt; but Government burned them by thousands. They accused the Devil of lying. During their torture, they fell into "*profound stupor*," which had something of Paradise in it, being gilded, says the Judge, by the *presence* of the Devil.

The witches came together in multitudes, in conventions, before the gates of Bordeaux and in the square of Galienna. The Devil told them he would confound their enemies; but he failed, and lost much credit. When they attempted to confess before the Royal Commissioners, they were stopped with "*open mouths*, as if the *throat* was obstructed." They upbraided his majesty, and said, "Your promise was, that our mothers, who were prisoners, should not die; but see they are burned and are a heap of ashes." To evade this mutiny Satan had two evasions. He created *illusory fires*, and encouraged the mutinous to walk through them assuring them that the judicial pile was as frigid as the fires they saw. Again, taking his refuge in lies, he stoutly affirmed that their parents, who seemed to have suffered, were safe in a foreign country, and if their children would call on them, each would receive an answer. They made the invocation accordingly, and *each was answered* by Satan *in a tone that resembled the voice of the deceased parent* (speaking mediums) almost as successfully as Monsieur Alexander could have done. Just refer to the Farmington mediums and note the exact resemblance. The *failure* of the Devil must have been for want of "*harmony*" in the meeting, as the Cleveland mediums failed.

President Dwight, in his account of New-England witchcraft says that most of the *convictions* rested on "*spectral testimony.*" *Dogs* and *children* were implicated. One man who complained to a magistrate, received *half the fees—ten lashes*, as due to the *informant*. Another man prosecuted the *accusers* and the cases ceased. One man *bewitched* and *rode a dog;* being suspected, he ran away. In the Conn. His. Col. a case of witchcraft is detailed. The *affected* fell on the floor and *rolled over and over* with such violence that he had to be restrained from going into the fire. The hogs would *run around on their hind legs* and squeal. One pig's ear was cut off, and the old *woman suspected* always kept her ear muffled—(she was in leaugue with my friend "*Hog Devil*, doubtless.) Soup would boil over, potash boilers also were tormented with their potash running over. They shot into it and the *old lady* was found dead in bed. Another case occurred where "specters talking" were seen by the man—two *females*—he accosted them in the name of God, and they vanished so quick that they left their "*hoods*" on the spot. Ghosts wear *bonnets* and *costumes*. Whoever will look into the records of this *disease*—for such it is—will find it attended with *rolling of the head—subsultus* of the hands and arms—clairvoyance—*spectral illusion* —magnetic *en rapport* with those around them. Some of those accused seem conscious of an ability to put themselves *en rapport* with those they wish to affect. Hence they burn wax images, or bake clay images of them before a fire, keeping their minds fixed on the one they wish to curse. A *reading medium* pestered the good minister in one of these cases. In Sweden *reading children* have recently appeared. In Germany *speaking* and other mediums have appeared in great numbers. *Children* are mainly the subjects of it. They are clairvoyant and the preaching is made up of Scripture-hymns learned at Sabbath-school. An

account appeared in the *Tribune*, last winter, of a people in the north of Sweden, effected by a phrenzy similar to the one which appeared among the French prophets—they have *visions—prophesy*, and go into *spasms*.

In *Buchanan's Journal* (vol. i, p. 133) we find the following on witchcraft. A teacher writing to the *Journal*, says: "Most persons here believe in witches, and some persons are chased by specters. One woman was *bridled* by a *cat* in her bed and transformed to a horse, and rode all over the country, and then put in bed again. It was a muddy time, and I told them she must have needed rubbing down in the morning." . . . . . "Features of persons are seen in open daylight." . . . . . "Women frequently see their husbands come home and turn out their horses, but do not return in three or four days."

Dr. Buchanan replies: "This is easily explained by neurology. I have demonstrated the existence of an organ of Spectral Illusion, at the posterior part of Imagination and Marvelousness. This organ, when large, or excited by any cause, or by fever or insanity, gives rise to these illusions."

It will be noticed that some mediums talk in *unknown* tongues—and is referable to a peculiar magnetic condition, as proved by the following statement of Dr. Kerner:

"The Seeherin of Prevorst, in her magnetic state, spoke for days together in *verse* and in an *unknown tongue*. She gives a specimen of it in words and sentences. She says every person has it, and it is the language of the passions. A Mormon in Portage, N. Y., perfectly illiterate, would, after prayer and singing, start up from a reverie and talk for an hour in a wild jargon, and then stop with a wild jerk. A young lady, Eunice Sawyer, an interpreter, would then raise her eyes, *rolled up* and half shut, and interpret the tongue. At the Cleveland Convention of mediums, a similar scene occurred: a young man spoke in an Indian tongue a wild splutter of words from a somnambulist."

The Mormons give undoubted evidence of being clairvoyant. Their celebrated prophet had a *premonition* of his coming end. The earlier Mormons were frequently attended with twitching and convulsions. This mental and moral condition was seen among the nations of antiquity, and was found coupled with the arts of magic and witchcraft, and at times these persons became so numerous that the Government could not control them. "They acted strangely," say the historians, "and in towns and cities the multitude thus affected were vastly more numerous than those that were not." Zasinius' account of this *magical state* in the reign of Valentinian, and Valens clearly shows it to have been a magnetic epidemic. A sect arose also, called *Jumpers*, among the Welsh, much like the above, and a sect of Whippers in France. They sought righteousness by whipping each other. They were sad and gloomy, and swelled to thousands. Their moral and physical symptoms resembled the above—specimens of religious disease. In fact, the Middle Ages were constantly deluged with such sects. The Whippers in vast multitudes were often seen in the streets—priest and cardinal—with leathern thongs, whipping each others' naked backs to the *glory of God*.

In 1373, a sect of Dancers sprang up in Flanders. They would all at once fall to dancing in the most *violent manner*, and, when exhausted by the exercise, would fall down together in a *trance*, and had *visions*, *saw spirits*, and would finally awake from the state. (Mosheim, vol. ii, page 540.) The sect were numerous, and were cured by music. Mosheim traces this sect down to the present Shakers, who it seems have had *writing* and speaking mediums, for more than half a century.

The following is a summary of the *symptoms* attending the Convulsionists of France: In 1688, a sect of Convulsionists appeared in France. Five or six hundred Protestants of both sexes regarded themselves inspired by the Holy Ghost They in the main resembled the Jerkers. Their numbers swelled to thousands. They were of all ages and sexes, but chiefly boys and girls and persons of middle age. They had strange *fits*, *staggered* and *trembled*, and fell down as in a trance. They *struck themselves*, fell on their backs, and heaved their breasts. They remained awhile in *trances*, came out with *twitches*, and uttered all that came into their heads. They saw Heaven, *Hell*, *Paradise*, and *angels*—probably the "Ten Angels." Before prophesying, they had violent *agitations* of the body. The burden of their prophecies was: "Repent ye; amend your lives; the end of all things draws nigh. The hills resounded with their cries for mercy, and imprecations against the priests.

A writer in the *American Gazette* notices several similar sects—the principal called the Yezidis:

"The American missionaries, Grant and Hinsdale, visited them during the period of their residence among the Nestorians in Persia and the Kurds. . . . . .

"The most prominent feature in the doctrine of the Yezidis is, that they believe not only that the spirit who is the cause of all evil was originally good, and has fallen from God, but that he will, in the end, be reconciled again. . . . . This applies exactly to a Christian sect which sprang up in the eleventh century in the Byzantine empire, coming from Thrace and the neighboring country, under the name of Prayers, Enthusiasts—so called from their *prayers* and *convulsions*. The Constantinopolitan writer, Michael the Stammerer, from whom we obtain our knowledge of this sect, notices a *third* class who only honored Satan, and set themselves in direct opposition to God. It is doubtful, however, whether this distinction is founded on truth. We find another striking correspondence between the Euchitæ and the Yezidis: the former boasted of special *revelations*, appealed to *visions* and *convulsions*, and this we find also among the Yezidis. . . . . The Thracian mentions, as an example, an occurrence which took place when he attended a meeting of his sect in Southern Dalamatia: a man in an *ecstatic* state rose and denounced him as having been sent by the government to lay snares for the sect, and publish their secrets, and take him prisoner to Constanstinople. There is another resemblance to the Yezidis in the practice of the Euchitæ of holding nightly meetings, at which the lamps were extinguished."

You see they could not get any *demonstrations* while the candle was lighted, and we trace clearly the *symptoms* that attend all divisions of the sects that have arisen, in a similar way. I myself am a Yezidi, as I have always believed the devil (if there be one or more) was a *perfect gentleman* compared with those who charge their sins upon him. The one I have described, should he root over anything and break it, "I am responsible for it:" give him plenty of "corn" and let him "pump" occasionally. But to return. Gibbon describes a sect of Christians, called *Suicides*, who sought martyrdom as their chief glory, compelling others to kill them, and also killing themselves—a fact that can only be explained by supposing them to be laboring under some peculiar fever of the mind. During the terrible fanaticisms that raged about the beginning of the fifth century, Timothy the Cat, an ambitious monk, succeeded Dioscones in the government of the church of Alexandria; his successor was murdered and burned, his ashes scattered to the wind.

The cruel tyrant waged a five-years' war against the people and Christians of every degree, and deprived them of temporal and spiritual comforts. Gibbon says that "a pretended vision of an angel" led to the murder. "Under the consulship of Venantius and Celai," says a grave Bishop, "the people of Alexandria and all Egypt were seized with a strange and diabolical frenzy, great and small, slaves and freemen, monks and clergy—the natives of the land who opposed the Synod of Chalcedon lost their speech and reason, and *barked like dogs*, and tore with their own teeth the flesh from their hands and arms." (Gib. vol. iv., p. 522.)

One rejoices when he sees that the tyrants who had imposed such sufferings on the Egyptians, that famine and disease had in them the seeds of the tyrant's destruction. The "*vision* of the *angel*" points clearly to *second sight*. The symptom of *barking* points to the symptom of *rolling of the head* from side to side, or more usually to the movement back and forward—*Salaam convulsions*, as they are called in medical books. Many persons are now living in this region who witnessed the jerkers in their exercises, and affirm that the bark was occasioned by a sudden move of the head back and forward, and the air seemed thrown in a *sudden* jut from the throat, and resembled the bark of an untutored puppy.

We will now turn our investigations to the cause of these symptoms of body and mind, and of necessity must again call attention to nervous persons. St Vitus' Dance (chorea sancti viti) was first observed in a saint, to whom a chapel was dedicated in Suabia. Persons in like manner *drum* with their hands, (this was often observed among the jerkers, and is seen among mediums;) their heads turn with great rapidity from *side to side* (rotation;) they have fits of *running* (propulsion.) All these *symptoms* I have seen among mediums, (see Watson's Practice, p. 406.) Kinderwood relates a case where the patient, a young, unmarried woman, was attacked. She beat her limbs with the palms of the hand—danced on one leg—was *half raised from the chair and reseated—would leap upward*, and strike the ceiling with the palms of the hands—touch small holes in the ceiling—made steps about the room, her lips moving, but no sound; a person recognised the tune and sung; she danced at once up to him till tired out. A drum was beaten; she danced up to it and *missed a step*, and the motions ceased; this always occurred when the measure was changed. A continued *roll* on the drum stopped her movements, and this was seized on as a hint to her cure. The patient was conscious, and said that a *tune was* on her *mind*, and she was impelled to follow the notes. Her symptoms always ceased when the catamenia appeared. Compare this case with the case related by Mr. Davis, of the singing-medium at High Rock. Dr. Abercrombie relates a case of a lady sick of nervous affections for two years; was finally attacked with convulsions; would lay quiet a long time; then her whole body would be moved by a convulsive spring, and fall on the floor. While in this posture she would return to the bed by a spring, or leap on to a wardrobe some five feet high—the body moving horizontally like a fish. Her senses remained entire; she was, she said, moved by a *secret impulse*; she was often thrown back, her head and heels approaching near together, with twitches and convulsive movements. Compare this case with the medium who was tormented by "John Smith." The above patient of Dr. Wood's had a *rotation* of the *head night* and day for weeks together, which motion was increased to a frightful extent if the neck was touched. Cupping cured the patient, the symptoms ceasing with a jerk. The symptoms returned. Iron administered, which regulated all the *uterine functions*, a jerk again occurred, and she remained well at the writing of the account. The case detailed in my last letter that I stopped with emetic tartar, was in part caused by *periodic* interruptions—caused by cold. Seeing another medium jerk, she seemed affected by sympathy. Many similar cases are recorded by Watson. Dr. Watt, of Glasgow, relates a case where the patient was first seized with *rotation*, then "*whirling*," like the whirling Dervishes; then lying on the bed, she was seized with *rolling* from one end to the other of the bed; rolled the whole length of the gravel walk in a garden, and when put into water, *rolled* like a spiral-wheel. The rotations were sixty a minute. Finally, she placed her head and feet together like a hoop, and, lying on the bed, would straighten out suddenly; and this she continued for fourteen hours together. She then took to standing on her head and falling down suddenly on her knees, for fifteen hours a day.

She recovered by a spontaneous diarrhea. Men are also subject to similar fits, as they are subjects of pure hysteria, as well as females; but these cases occur more frequently in females. Majendie tells us of a man who was seized with a fit of *propulsion;* would sally into the streets, and walk rapidly forward till he dropped down. Tubercles were found in the brain, when examined after death. I have known a similar case of a young man who was upset in a love affair. He will sally forth all of a sudden, and walk or trot for hours together, *beating his hands* against his thighs with great rapidity. He procured himself a dress, and put on women's clothes; he declared he was a lass of "sweet sixteen." Majendie speaks of a woman who had an opposite *propulsion;* would run back constantly, with rapidity, and the movements being involuntary, she often fell over obstacles and into hollows, and was hurt. I have known one case of a woman, laboring under both movements, in fits of insanity; she would move back a rod or two, and then go forward, then back again; she declared the devil had run her out of the "straight and *narrow path*." Any deep *impression* on certain parts of the brain seems capable of producing these symptoms. In Scotland a disease has been noticed, to which the name of "*leaping ague*" has been given. The malaria seems to act on that part of the brain which gives rise to these various movements. A shoemaker, after a debauch, thought himself turning, and soon began to revolve, and continued till he died. I myself once suffered a similar attack from eating. I had fasted all day and was much fatigued; on returning at night I ate warm bread, which soon distressed my stomach, and the house and all nature began to whirl, and on my trying to walk, I whirled around and could not walk in a straight line.

Says Professor Buchanan, (*Journal of Man*, vol. i. No. 11:) "A lady of cultivated and vigorous mind consented to undergo the operation, to gratify her love of philosophical knowledge. I found, after a few movements of the hand along the median line of the head, from the nape of the neck forward to the root of the nose, that the divergence of the eyes was distinctly produced with a peculiar state of mind. * * * The physiological balance was so completely destroyed that she was unable to *sit erect*. Her head and body would recline to one side; as she attempted to correct the bias, it reclined to the other side. Between the two influences she leaned in one direction, or *rocked from side to side*. * * * These vibrations continued for an hour or more, spite of all that could be done to restore the equilibrium. * * * Her *mental* phenomena were equally singular."

In this beautiful experiment of Dr. Buchanan, we come at the *modus operandi* of mind in producing these curious symptoms—the brain and body being *dual*, (double,) and the vital currents crossing at the base of the brain, keep the two hemispheres of the body in *continuity*. When he disturbed these currents, the head *rolled* from side to side. Majendie cut the cerebellum of a rabbit vertically on the *left side*; the animal *rolled over* and over toward the *cut side*. The same thing occurred when the crus cerebelli was cut. When the corpus striatum is cut away, the *animal darts forward*; cutting the pons varolii causes the animal to *rotate* from right to left, or from left to right, according to the side on which the section occurs. Buchanan's experiment shows that disturbance of the *nerve aura* causes these movements, and Majendie's experiments prove that in voluntary movements of animal life, the will applies the nerve fluid to these *different* points in the brain to cause *rotation*, right or left movements, or forward or backward movements. The cases I have detailed prove that various physical causes may direct the life forces of volition to these various points of the brain. A pin in a certain part of the medulla-oblongata caused a pigeon to *fly backward;* a section toward the anterior pyramids causes a circular movement like a horse in a mill. Observing many of these *strange motions* in mediums, my attention was directed to this subject. Watson couples chorea, epilepsy, and these apparent tricks with the vagaries of *hysterics;* and seeing almost all mediums of that *temperament*, I was led to think *Spirit-rappings* were part of the same. Hysterical women in the wards of Hospitals are often in sympathetic *rapport*. One troubled with a *ball* in the throat (says Watson) was relieved by the probang being passed into the throat. She instantly went into a fit, and, at the same moment, many other women in the Hospital were affected with hysterical spasms. These *simultaneous movements* show the law of magnetic *rapport conclusively*. *Imitation* is another of its peculiarities; almost every *disease* is *imitated* in the hysterical temperament, when all at once a *fit* relieves the patient of the former symptoms.

The physical causes of such temperaments will occupy my next.

Yours truly, B. W. RICHMOND.

LETTERS FROM DR. BRISTOL.

DANSVILLE, Nov. 30, 1852.

FRIEND PARTRIDGE: I communicate the following facts in the manifestations, which you will receive for what they are worth, and publish if you think best:

On Sabbath evening, Nov. 28, we were favored with a highly interesting and *pungent* discourse, on the "resurrection of the body," by the spirit of Wm. Ellery Channing. It came very appropos, as a discourse was being delivered at the same time in one of the churches of the town on the same subject. After listening to the spirit some forty-five minutes, a gentleman present raised a question concerning the resurrection and ascension of the *earthly body* of Christ. The spirst said it was contrary to immutable law, hence could not be. He then explained the Scripture thus: The spirit of Christ was not wholly separated from the body when he was placed in the tomb, and the guardian spirits, who had attended him through life, using him as a medium, rolled away the stone, restored the spirit to to the body, and Christ walked bodily out of the tomb Some time afterward he died naturally, his body was left to molder back to dust, and his spirit, seen only by those who were mediums, ascended to Heaven.

The gentleman then inquired how Lazarus was raised after having been dead three days, and his body offensive by decay? The reply was, "Were you there, sir, to *know* that his body was putrid? It was not. You, sir, were correct in taking the position which you did in a discussion *some weeks since*. The spirit of Lazarus had not entirely left the body; he was in a trance. Christ in his superior condition saw this, and by his magnetic power restored the action of the system. The same was done at the restoration of the maid. * * * *" The gentleman, thus met by his own argument, immediately became a full believer. The discuussion referred to took place about five weeks before, at Genesee College, and no earthly being present but the gentleman knew anything of the occurrence.

The following is said to be a specimen of the language used by spirits of the higher spheres, in conveying their ideas. It is written in characters entirely different from those of any earthly language, and with astonishing rapidity by a medium near here. It is translated and spoken by a young lady who resides in my family. I give the *sounds* of a short sentence, as nearly as they can be represented by the English alphabet: "Ki-e-lou-cou-ze-ta." The translation given of these few *sounds*, is as follows: "As Heaven or the Spirit-spheres are to be the future home of all mankind, so is knowledge to accompany them in the paths of wisdom; while peace and love, in a chain of goodness, shall bind the universal whole in the bonds of harmony."

It will readily be seen by the brevity of the language that the facility of obtaining communications from the Spirit-land is greatly increased. More can be written at one sitting than was formerly done in weeks. The young lady, Miss H., translates the manuscript in her natural state, having learned the language in the Spirits' Home. So, the heretofore tedious methods of obtaining long communications, a few words or sentences at a time, will soon be dispensed with. A half dozen lines written in the superior condition, and translated in the natural state at leisure, becomes an interesting essay, or a splendid sermon of an hour long. What will *not* Progression yet reveal to us? We are apt to think the acmé of perfection gained when we can communicate with spirits by never so laborious a method; but the glorious future has not yet begun to dawn. All present acquirements are but the foundation upon which the superstructure shall be reared.

Yours truly,
P. B. BRISTOL.

FACTS AND PHILOSOPHY.

FRIEND BRITTAN: *Dear Sir:* The perusal of "The Formation of Circles," in TELEGRAPH No. 26, revived in my mind the idea of suggesting a few thoughts with regard to *facts* and *philosophy* which, I think, are not only presented in the said article, but also in many others, purporting to come from spirits, which I have read and witnessed, during nearly two years' careful investigation of this momentous subject—which you are at liberty to publish if deemed proper,

First: It is self evident that the spirit dictating this article knew, and could so act on the muscles of the medium, as to repeat *verbatim* an article previously written by A. J. Davis, in "Philosophy of Spiritual Intercourse." Second: A fact worthy of note is, that the spirit neglected, whether intentional or not, to give Mr. D. credit; and it may be a fact that the same or some other spirit gave the same article to Mr. D., which, however, does not to me seem at all probable. In view of many similar occurrences, and facts of a singular nature, I am led to inquire after the philosophy.

May not the medium, or some mind in magnetic connection, have previously read, or heard the *article?* and the medium unconsciously, in a peculiar magnetic sphere of mind in which the brain, (and through the brain the muscles of the medium) is very susceptible of impression from various forms, thoughts and substances which had at some time, perhaps many years previous, existed and made an impression upon the sphere of mind in which the medium for the time is unconsciously situated—a condition of mind which, I apprehend, many, if not most of those searching for the philosophy of Spiritual intercourse, have overlooked, a mental and physical condition which, when well understood, will materially assist man in sifting the vast amount of chaff of this subject from the wheat—for *wheat* I am sure there is. Indeed, such is the evidence substantiating the reality of holding sweet converse with spirits who have left the body, that to disbelieve would be to deny my own senses and declare all a nonentity. And I regard the evidence equally positive that very much, purporting to be dictated by spirits, and generally received as genuine, is of earthly origin. Furthermore, I am decidedly of the opinion that both the truths and errors may yet all be philosophically accounted for, upon natural laws, in daily exercise by every human being; and that what spirits would reveal, and man most needs, to explain the Spiritual phenomena, and qualify him for usefulness and happiness, is simply—if simple it be—to obey the teachings of Christ and Paul, which make it the first great duty of man to "know himself," to "become a law unto himself," whereby he may know that the "kingdom of heaven (or the condition of happiness) is within him." It is evident that the "rappings" found, and still find, man with all his diplomas and professorships, most woefully ignorant of himself; and to this want of knowledge is attributable the mysteries, and contradictions, in Spiritual matters, both ancient and modern.

Should you deem it admissable, I will forward a small budget or two of my ideas of the *facts* and *philosophy* upon this knotty subject.

Yours fraternally,
P. B. BRISTOL.

DANSVILLE, Nov. 10, 1852.

A RESPONSIVE VOICE.

SAN FRANCISCO, Nov. 15, 1852.

FRIEND BRITTAN: I have met with the SPIRITUAL TELEGRAPH for the first time in this far-off city, and it seems like the first live paper I have seen for the last few years. It is replete with interest, and trembles with life. The talent and candor with which it is conducted insure its success.

There is no question but we live at the dawn of a Spiritual Age. The light streaks in the East extend even to the far, far West. Even here in San Francisco, we have a goodly number of circles and a variety of mediums. Throughout the civilized world the demand for spiritual enlightenment had become quite equal to the present supply. The improvements and discoveries in the arts and sciences had almost eclipsed the dim light which yet shone from the Bible, through all its bad translations, interpolations and false traditions. And consequently skepticism, in reference to a future existence, had become well nigh universal, and just at this time, when light is so much needed, light appears.

No one has more reason than myself to appreciate this heavenly boon. Having lately lost a much beloved and promising daughter, I know not how I could have borne the bereavement, but for this soothing assurance, that the strong bonds of affection which bound us together are not severed. My Ellen still lives, loves me, and is happy. Transporting thought! How insignificant is this life, viewed from the Spirit-world—a simple pastime in the life of the spirit.

In this youthful city, spirited and buoyant, there is much yet to hope for in the way of progress, if the threatening sirocco of slavery does not blast every living thing with its deadly virus. There is no want in this place so apparent as a good substantial family newspaper, a really independent paper, not merely in name; we have such, but they are always in the market to the highest bidder, in fact, are bought *a priori*. I think there is sufficient moral stamina now, in this country, to handsomely support such a paper as I have named, provided it has sufficient talent, independence and honesty.

Please send the SHEKINAH and SPIRITUAL TELEGRAPH to my address, to the amount enclosed, and receive my hearty wishes for success in the great field of yours labors.

Sincerely, MARIA L. VARNEY.

REMARKS.—If occasional instances of disorder in the social relations of individuals, and of temporary confusion of mind, are incidental to the progress of the great Spiritual cause, they are swallowed up and lost in the comparison with the immortal light, beauty and happiness, which are beginning to be every where diffused. The interesting letter from Mrs. Varney furnishes another instance of the power of this great truth to dissipate the gloom of bereavement, to soothe the keenest anguish, and to awaken new and never-dying hopes. May our friend be ever cheered, in her far distant home, by the gentle ministry of her angel-child, and her path-way in life be made divinely attractive, by objects and scenes more beautiful and precious than the material images and golden prospects that charm the senses and enthrall the souls of thousands, with whom her earthly lot is cast.

MORE RUIN OF MATERIALISM.

DEAR SIR: In the SPIRITUAL TELEGRAPH, No. 3, I find a request that persons who have been saved from skepticism as to their soul's immortality, by the late Spiritual Manifestations, would send in their names with a brief statement of their experience. I will try to comply with the request. I was reared in a Calvanistic family, and in my youth I subscribed to their articles of faith (Congregational) and thought to be content with the Church. But I had commenced being a thinking man, at least, I claimed to think for myself. I soon found that our church views were too contracted and illiberal, and I turned to the Methodist Church with a letter of recommendation; (which was liberal) but here my views became an offense to the church. I discarded the idea of a future general judgment; I believed that it was past and present. I also disapproved of sectarian church building. I was reasoned with, but to no purpose. Subsequently, by consent, my name was erased from the class-book. Since then, some fifteen years, I have stood alone, (as the church had it, a back slider.) As for immortality, my hopes grew fainter. Men failed and passed away. I neither saw nor heard more from them. Theologians told me—and they ought to know—that they passed over a mighty gulf from which none ever returned. And I fully believed that none ever did return to communicate with mortals, either by sight or sound. Arrived at this conclusion, how could I hope for immortality? The witnesses were over the gulf, and my hope sunk *in* that gulf of despair, I was a gloomy mortal. This was my condition at the commencement of 1851; but thanks to the god of Progress, I am now comparatively a happy man. The great impassable gulf is now bridged over, and I am fully satisfied that the spirits of our departed friends do return to instruct mortals. It makes immortality look rational; it is tangible; it can be understood; and I rejoice in the great work that has begun in these days.

We have mediums of various kinds and qualities, and it has caused a great excitement in this place, which has somewhat abated now; but there are many strong believers in its Spiritual origin. It is working out a great change in this region, and is sapping the very vitals of some long standing errors.

Yours, JOHN H. MUDGET.

LAMAR, Lake Co., Ill., Aug. 15, 1852.

Spiritual Convention.

We received a circular from the Boston brethren just as we were going to press, and have only room to insert the following extract:

"The next quarterly meeting of the Massachusetts Convention of Spiritualists will be held in Boston on Wednesday and Thursday, the 29th and 30th days of the present month. The place and the hour of meeting will be the Masonic Temple, on Tremont street, at 10 o'clock A. M."

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW-YORK, SATURDAY, DECEMBER 25, 1852.

REPLY TO DR. RICHMOND.

NUMBER XI.

DEAR SIR: I have been anxiously waiting for you to 'get the planks of your platform together,' conscious that it will be a relief to have something to stand on, even though it be wholly artificial. I have to regret that your immediate prospects in this direction are not commensurate with the necessities of the case. At present, however, instead of that "platform," so beautiful in its ideal structure and proportions, I see nothing but a mass of irregular fragments which, like those peculiar rocks of the Shetland Isles, seem to increase in their superficial dimensions as often as they are smitten and shivered by the fire of thought, or scattered by the electric force of reason. These fragments in no way resemble the different portions of a building, on which the artisan has left the impress of his plastic hand. Many of "the planks" appear to be *shaky*, and as they float along, manifestly without design and without order, I am constantly reminded of the *drift-wood* in a *freshet*, rather than of a splendid edifice, whose complete parts the skillful mechanist might put together "without the sound of a hammer."

Without further introduction, I proceed to a brief examination of the contents of your letter. The facts referred to in the first paragraph, are well authenticated. The testimony of Mr. Davis would be sufficient, but I am happy to state that a number of other persons, whose veracity can not be questioned, are ready to bear witness to the occurrences at High Rock. If no similar phenomena had occurred elsewhere, this case alone, if fairly presented in all its startling details, would be sufficient to drive a rational man from every hypothesis that Materialism has yet devised. And yet, you quote the facts as complacently as if they were precisely adapted to your purpose. Allow me to remind you, my dear sir, that a multitude of facts and authorities will avail nothing in this case, unless they contribute to sustain your cause. One would be liable to infer, from the course you pursue, that *the number* of witnesses alone insure safety, no matter what may be the import of their testimony. Now, I ask the reader to notice the facts: 'Loud and frequent raps were heard on the wall and about the room,' while the medium was "lying on the floor"; the 'mattress was raised from the bed and *floated in the air*'; also, 'the bedstead moved, first one leg, then another, and finally all, and beat time to the music, while the girl continued singing, and until the bedstead was well nigh *demolished* by the violence of its motion'! All this was done in the presence of reliable witnesses, and without any visible or other known agency of the medium, or any earthly being. My correspondent accepts these facts. By introducing them in the manner he has, an unqualified indorsement is distinctly implied. And now it may concern the reader to know how Dr. Richmond disposes of the whole matter; so here is the explanation in full: "*The Irish od-force had charged the mattress and bedstead, and the vibrations of the tune seem to have been the medium of keeping them in motion*"! To ordinary minds the subject involves a great mystery, to be sure, but your explanation is all comprehended in about two lines;

"Since brevity's the soul of wit,"

it need not require more. And how clear the subject appears now! The luminous emanations, said to accompany the odic force, are lost in the superior light of your exposition. There is one point, however, that may still admit of further elucidation. I refer to the singular effects of vocal music on the bedstead. The 'vibrations of that tune' were certainly very wonderful, surpassing anything of the kind in our experience. We have attended some of the recent concerts of Madame Sontag, at Metropolitan Hall, in which she was sustained by a powerful orchestra and *six hundred chorus singers*, but "*the vibrations of that tune*" moved nothing in the house—save the feelings of the audience. Seriously, whether this twaddling is to be ascribed to a disposition to trifle with the whole subject, or to some other cause, we shall not venture to decide, but in all sincerity we ask, can Dr. Richmond for a moment suppose that any person, not wholly destitute of reason, will accept this trifling remark as an explanation of the phenomena? If we are unequal to the task of a scientific disquisition, let us, at least, treat the subject in such a manner as will not offend the common sense of the uneducated reader.

The case credited to the *New-York Tribune*, appears to indicate a want of critical observation of the facts, in their supposed relations to the dynamics of imponderable substances. On account of the respectability of the journal through which the paragraph referred to obtained publicity, it has been extensively copied, and, for this reason, I shall notice it more particularly than might otherwise seem to be necessary. I do not doubt the actual occurrence of the phenomena described, but take the liberty to question their subserviency to your purpose, and must be allowed to repudiate, in the main, the *Tribune's* philosophy of their causation. The writer of the paragraph affirms that, the facts he describes *are not* dependent on the mental condition and action of the parties in whose presence they occur; to use his own language: "It is not necessary that their minds should pay any attention to the process;" moreover, *the experiment* "*requires no faith*, and no outlay of physical or moral strength." So far, therefore, as the paragraph under review proves anything on this point, it certainly proves that the moving of tables, &c., is not, in any manner, produced by the action of minds in the body. To this extent, at least, it is at war with your hypothesis. This being settled, and the existence of any Spiritual agency being also denied, it only remains to refer the facts, if that be possible, to the natural opreation of electricity or some other imponderable element; and this accords with the writer's own conclusion.

I now propose to consider whether the facts will admit of such reference, and to compare what the writer merely *assumes*, with what is now generally *known*. It is said that the table "becomes charged with the mysterious fluid," from the vital batteries of the persons whose hands rest upon it; and the various and eccentric motions of the table are presumed to be natural effects, wholly depending on the subtile principle wherewith its substance is pervaded. To this conjecture I oppose three several objections, any one of which is deemed fatal to the *Tribune's* hypothesis.

1. The human body is a vastly better conductor of electricity, especially of that which is generated by its own processes of chemical and muscular action, than the table or any piece of seasoned wood; and, for this reason, the vital electricity would not readily pass from the body to such inanimate objects. Nor is this all; the transmission of this agent from living bodies to lifeless and unorganized matter, is rendered extremely difficult, and almost impossible, on account of the *non-conducting* quality of the skin. The cuticle when dry is so poor a conductor of electricity that very little can be directly discharged from the body, even by the most vigorous effort of the will. The quantity thus disengaged is so small as to escape detection, except when the most delicate instruments are employed. The most successful experiments hitherto, have only demonstrated the fact that the needle of a very sensitive galvanometer may be moved by volition. But in this experiment it is necessary to communicate with the wires leading to the poles of the instrument, by placing their extremities and the hands of the experimenter in a solution of salt in water, which by wetting the cuticle renders it a good conductor, so that animal electricity is disengaged with less difficulty. To this peculiarity of the skin, and certain other membranes, we are indebted for the capacity to resist, in a very great degree, the electrical changes of the earth and atmosphere, which, otherwise, would at once interrupt the electrical equilibrium of the system, and thus derange the whole vital economy. The basis of my first objection may be thus briefly stated: 1. *Living, animal bodies* are vastly better electrical conductors than *seasoned wood*, and as it is the nature of electricity to follow the best conductors, it would *stay in the human body*, and hence *the tables would not* "*become charged* with the mysterious fluid." 2. The cuticle is a bad conductor, which renders the disengagement of vital electricity, in any degree appreciable by its effects on inert substances, extremely difficult or impossible. 3. The most decided results hitherto obtained, by the best scientific experiments in this department, consist in deflections of the needle of a very delicate instrument, to the extent of some thirty to fifty degrees, which would not move the weight of an ordinary tailor's needle.

2. It is well known to every electrician that a *table could not be charged* with electricity, so as to produce any sensible results, without it was previously *insulated*; and, as insulation is not one of the conditions to success in the experiment, the assumption that the table is *charged*, in any unusual manner, is rendered utterly indefensible, and this conclusion is based on the acknowledged laws of electricity. These remarks are not less relevant, if the phenomena be referred to some other agent. Any force-agent that could be conducted through the medium of the table would find the floor an equally good conductor, and hence the former could never be charged, except in the manner already stated. Some men—Dr. Taylor, of Petersham, and my correspondent are among the number—speak of electricity as "*detached*," or "*loose*," as though this mysterious presence which travels with the speed of thought, and with the same ease through earth, and sea, and air, had been subject to close confinement until recently, and might even now be *cooped up* like a domestic fowl. True, the table stands on the floor, which is *just as good a conductor*, but electricity, nevertheless, *gets set among the fibers of the wood*, and, in its struggles to get out, turns the tables over, or carries them with it in its clumsy efforts to achieve its freedom!

3. Suppose it were possible to charge the table in the manner indicated. Admit, if you please, for the sake of the argument, that the table *does* "become charged with the mysterious fluid;" what then? That would not move it. Charge any body to its utmost capacity, and, in the absence of any contrivance for alternately interrupting and restoring the equilibrium, neither sound nor motion would occur. You may charge, if you will, a thousand leyden jars and *not one of them will be moved a hair's breadth by the operation*. And thus the loaded tables are *discharged*.

Seeing that the principles of physical science afford no solution of the mystery, you have, in the last emergency, the alternative of falling back on the idea of Spiritual agency, or of begging the whole question, as many have done, by assuming that the table *must be moved by some unknown law* of material nature. Here I rest the point, leaving my correspondent and the writer in the *Tribune* to hang on either horn of the dilemma, as they may choose, and will conclude my remarks under this head, by moving to postpone the discussion of any *unknown principles* of Nature until they come *to be known*.

I do not propose any extended review of the remaining portions of your letter. I think I shall not undertake to prove, in this connection, that ignorance, superstition, delusion, fanaticism and disease, are Spiritual Manifestations; much less that they are reliable, or to be desired. I cordially confess that these do not very well illustrate the claims of the Spiritual theory, and I therefore resign them, leaving my friend to refer the facts, if he will, to the old Materialism, where their principal causes are most likely to be found. With respect to Demonology and Witchcraft, however, it may be proper to remark that the Scripture writers, as well as many modern authors, abundantly prove the occurrence, in different ages and countries, of many strange and startling phenomena which have been thus classified. It will be exceedingly difficult, I apprehend, to refer all those to merely physical causes. Should you be successful in this attempt, your labors will prejudice the claims of no inconsiderable portion of the New Testament. The results of human Experience, the voice of History, and the testimony of Revelation, all unite to assure us that, while thousands have been led astray by fancy and fanaticism, many singular facts have occured for which Materialism, with all the resources of modern science and art, has failed to furnish any rational solution. But the particular facts, cited by you on the present occasion, are not such as I am disposed to select in vindicating the Spiritual theory, and I may, therefore, save myself the unnecessary labor of a more formal reply to specific examples.

Each succeeding week brings us fresh evidence of your remarkable aversion to authorities. This is manifested by a seeming disposition to 'use them up' as fast as possible. We have no objection to a republication of the balance of Kerner, and the remaining portions of Scott's Demonology and Witchcraft, etc., only that we do not wish to infringe the copy right law.

Here I rest the subject, for the present, and am

Thine fraternally, S. B. BRITTAN.

NEW SPIRITUAL BOOKS.

Just published, and for sale at the office of the SPIRITUAL TELEGRAPH:

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MEDIUMS WANTED IMMEDIATELY.

One good Medium for the Rappings, and for illustrations of spiritual power, as seen in the movement of ponderable objects and other physical effects. Also, one Writing Medium, who is in the constant habit of receiving reliable communications; and one Spiritual Clairvoyant or seer, who can diagnose disease correctly, and prescribe remedies with precision—are wanted in this city. Each must be equal to the best of his or her class; such as fall short of the prescribed standard need not apply. Any who may answer the description, and would be willing to remove to this city, may advance the cause of Spiritualism and promote their interests, by making immediate application. Address this office.

WHAT MANNER OF SPIRIT.

Sunday afternoon, Nov. 21, 1852, I called at the house of Mr. Calvin R. Brown, No. 78 West Twenty-sixth-st., and while conversing with him relative to his illness, his wife (late Mrs. A. L. Fish) and Miss Fox being present, raps occurred and signals were given, confirming and negativing propositions, and otherwise taking part in the conversations. Presently, a gentleman and lady came in, the latter being a speaking medium. The agency, through the raps and by use of the alphabet, spelled out to us that my brother (in the Spirit-world) would make manifestations and communications to me through both mediums.

The gentleman asked if it would interfere with the further development of his lady as a medium? Answer—(by the raps.) "No; he is pure and elevated, and it will be beneficial to the medium." She continued to be physically and mentally operated upon—at the same time highly intelligent communications were being given through the raps. It so happened that we were interrupted by the ringing of the door-bell two or three times in about as many minutes, by persons desirous of a sitting with the medium, (which is contrary to her custom on Sunday,) and their importunities quite annoyed her, and disturbed the harmony of the circle.

After resuming our seats, and apparent harmony being restored, the spirits made several unsuccessful attempts to complete the communication. At length, with great apparent difficulty, and stopping several times in their efforts, they added one line, and suspended the trial, and at the same time the speaking mediums being relieved from their influence, she and her husband left.

We continued the sitting near an hour, and at different times I asked several questions, but could get no response, except that they indicated a wish that I should stay, for a spirit wanted to communicate to me. Finally, through the raps and by use of the alphabet, the following communication was received:

"I have told you that I want goin to leve you. Now Charles Partridge I have cride matches for you many a day, and I luve you for you are onest, and I want you to hear my story. I am in a lone sphere; I have no friends here to teach me how to spell; then pity me wile I tell—My sorrow ways me down to earth—my sole is much deprest for all I luved are in another sphere—The world was cold to me—My children crid for bred—Nothing could make me steel, but my troubles turned me sad and in the forgetful dram I laughfed and wild away my time until to late—I returned to my poor home and all was gone—I never see them more in live. My God! pity me, and help me to progress so that I can sometime see them in a brighter sphere. JACK WATERS."

The medium asked in a tone which, I thought, indicated a lurking spirit of inharmony,

"Who has permitted you to come here to-night?"

Answer—"Kind spirits. By this privilege I can profit. It was Jacob Smith and Rosewell Partridge beckoned me here. Now I thank you, you have made me very happy, and I will bid you good night."

I said to my friend—"I wish you to tarry and talk more with us. How many years old were you when you left the earth-form?"

Ans.—(by the raps.) "Twenty-seven."

"In what year did you become acquainted with me?—please rap when I speak it: 1840? '41? '42? '43? '44? '45?"

Three raps were given, indicating that it was in the last-mentioned year. "I will say one thing more: My wife came for matches and I sold them, with other things, for she was sick, and I was ashamed."

"Had you children?"

"Yes; two."

"How have you learned to spell as well as you do?"

Ans.—"Jacob moves my hand."

"I suppose you have witnessed this mode of communicating by others?"

"Yes; at a distance."

"Are you American born?"

"No."

"Irish?"

"No."

"German?"

"Yes."

"Can you not mingle in other spheres, much the same as I may associate with those more learned and spiritually developed in this sphere?"

Ans.—"I can not."

Here the communication ended.

Where did this communication come from? Certainly not from any mind present in the form. The medium's feelings are indicated in her question, "Who has permitted you to come?" I have since learned that Mr. Brown remarked, after I left, that he was mortified to have such a *fool* of a spirit come to communicate with me. Beside, they all winced at the allusion to my humble business, as if *I did*, or *ought*, to feel above it—which is a mistake.

This agency knows my business—the time I have been engaged in it—and claims to have participated in the sale of my manufacture; and, so far as the narrative relates to myself, it is true, while that which relates to himself is too truly the life of match boys. No one present but myself would have listened to his story after the first misspelled word, and his allusion to my business was to them insufferable. They would gladly have broken up the circle and thrust him out; and certainly the narrative was most foreign from my mind, as I was anxious the communication from my brother should be continued, and I do not now even remember the person who claimed to address me.

The theory that it originated in the mind of some one present, is precluded by the fact of their determined opposition to, or unbelief in, the substance of what was communicated, and my solicitation that the communication from my brother might be continued. The assumption that it is vitalized electricity, generated by ourselves, and knows all we know, is equally inadmissible, from the fact of superior and independent thought and will-power, so irresistible that the communication was pronounced in *spite* of our combined opposition.

The application of these theories to this and most other cases appear more monstrous to every sane and rational mind, and even to the insane, than the Spiritual hypothesis. Beside, if such theories were the offspring of healthy intellects, we should still have to seek elsewhere for analogies to these communications. But they have their origin in a diseased or perverted mental action.

Why, I may inquire, was the character of the communication so changed—from a beautiful and intelligent one, correctly spelled, to one very incorrectly spelled, showing lamentable ignorance, embarrassment, shame, and depression of spirit? I answer that, observation inclines me to the opinion that we remain the same sensitive human beings in the spirit-form that we are in the earth-tabernacle, until changed by the operation of the same general laws of development which obtain in the earth-sphere. The same law which prevents the consociation of harmonious with inharmonious persons here, serves to attract or repel spirits, and when the harmony of our circle was disturbed, the conditions which constitute a unity of mind, and which is essential to communication and communion with harmonious spirits, no longer existed. Hence, the first spirit was repelled, and another attracted who lived in the "rough and tumble" and turmoil of life, which made him less sensitive to our inharmonious condition, and more easily conjoined to us, because nearer the plane to which discord had suddenly brought us. no one can be without personal experience of the existence of attractive and repulsive elements in human society.

I will state it as my opinion that, the *fact* of death, as we term it, does not in any way change our internal spiritual state, neither does it inspire us with *all*, nor any, knowledge in itself, beyond the experience of the change we undergo, which is simply the laying off of the earth-form and being "clothed upon" by the spiritual, thereby affecting the inward man no more than it does to change a winter for a summer garment.

CHARLES PARTRIDGE.

LECTURES ON SPIRITUALISM.

Mr. WILLIAM FISHBOUGH will deliver a course of THREE LECTURES, at Hope Chapel, No. 720 Broadway, on the subjects comprehended in the following programme:

MONDAY EVENING, DEC. 27—On the prominent Spiritual Manifestations occurring in different ages and nations, from the earliest period down to the time of Cotton Mather, as compared with similar facts in our own times.

MONDAY EVENING, JAN. 3—Facts of Spiritual Intercourse from the times of Cotton Mather to this day, with a particular design to exhibit the present aspects of the Spiritual question.

MONDAY EVENING, JAN. 10—The questions, "What and Where is the Spiritual World?" designing to exhibit, also, its relations to, and the fundamental laws of its action upon, the present world.

We certainly hope that every Spiritualist who can will attend these lectures, by the author of the "Macrocosm;" since, from the nature of the subjects announced and the capacity of the lecturer, we are sure they will be highly interesting and instructive. Whether our readers, universally, accept all the views of Mr. Fishbough, is a matter of no importance. It is not alway that we derive the most useful information from those who entertain precisely our own views. Mr. F. is eminently entitled to a candid hearing, on the themes whereof he proposes to treat, since his investigations have been conducted with much care and patience. While we often take the liberty to dissent from his conclusions, on questions of great moment, we most cheerfully accord to him the possession of distinguished abilities. The basis of his mind is profoundly philosophical, and while his analysis of the minutest parts of his subject is usually logical and severe, he often embraces its boldest outlines with the grasp of a strong man.

Lecture to commence on each evening at half-past seven o'clock. To defray expenses one shilling will be charged for admittance.

Rappings in England.

The spirits are attracting attention on the other side of the water. Sir E. Bulwer has invited an American medium to his house, and has announced a book on the subject.

INSPIRATION.

BY REV. E. G. HOLLAND.

(Concluded.)

We can not within common limits pursue the many traces of the inspiration of the moral sentiment in different countries, in which we may gather proofs that God is nigh to mankind. On the masses of China the same illumination has taught the perfection of Virtue, the supremacy of Duty in human relations. The rude savages of America hold to the Divine Unity in a spiritual form. The same eternal causes that have illuminated the past, now exist to encourage the future; and, since Soul, Nature, and Holy Spirit, are neither shorn of their perpetual energies, we shall plead the *possibility* of present and future inspiration, testing, however, with great caution and severity, all actual pretension.

But the conditions of Inspiration are high. Knowledge alone never attains it; it must be married to Love. Purify thyself. Let no irreverence obstruct the ingress of Divinity. Be disinterested, and turn somewhat into solitude. Be able to sacrifice; accept of no master and no final authority in the Past. The animal passions must not be allowed to rile the waters of life. Gold and public opinion must cease to be gods. Motive must be high, large faith and hope must dilate the heart, ere the flashing streams of heavenly truth will pour down the mount of God. In the glow of the heart's love nature shall become a prophet, and in its enlivening force shall dry fact kindle into flame.

Man, to be inspired of God, first of all, is to have His order of faculties. These are ours inherently. "From the moment when I heard the divine sentence, 'I have breathed into man a portion of my Spirit,'" says Hafiz, "I was assured that we were his, and He ours." Next to this comes kindred character, since our sins cloud the bright canopy, and only inward Truth and Pureness make the character a transparent medium; as glass and white cloud admit the sun, while the granite wall prevents him. There are also certain fine organisms, susceptible, men angel-born, who are naturally sweeter harps through which the Eternal Spirit may sing to us, though the organs of heavenly inspiration are not fashioned after one casting, but vary from the rough hewer of a John in the wilderness, to the John reclining on the Master's bosom. In measuring out the *Quality* and *Quantity* of a human soul, nature determines the limits of inherent capacity.

The *subject* beheld is inspiring also, if it yields great and universal truths, as every subject from the mirthful to the sublime leaves impressions of *its own kind*. The local affair never elevates us until it yields to a Universal principle; then our spirits dilate as in the presence of seas and mountains. Original characters, striking events, grand, and even delicate scenery of the outward world, all help to tune the heart for its holiest melody. The Holy Spirit of which the creation is born, gleams through it still; and here is one point of union where we may forever meet the Divine. Yet there is an action of the Holy Ghost without mediums, which is its highest, so that without external occasion, without the aid of a fellow apostle, and without the call of visible nature, the mind shall be inspired, the world-senses closed, and the soul-senses open to the coming light.

The Divine Spirit never theologized since the world begun. The Being that built the world uttered no opinions. He silently enveloped truth in all things, poured life into all worlds, but never made an "*abstract*" *of truth*, never theorized on anything. "Holy men of old spake as they were moved by the Holy Ghost;" but they were never moved to bind themselves or others in dogmatic forms of belief. Since God is the same, likewise the soul and nature, as when acknowledged prophets sang his praise, we may ask, What door of entrance has been closed? What key of divine access has been lost? What once-known secret has disappeared since John saw the angel standing in the sun? Is truth less great? Is the Eternal Spirit, aged and obliged to look in retrospect at its ancient abilities, no longer possessed? Is the last inspired man whom the ages of history shall ever know on this planet, necessarily a Jew? We hope not. For there is a divine eternal power working in man as well as in nature, and we can not but hope in its fruits.

We stand for Unity. Wisdom, though million-formed, is one. Goodness, though uttered in granite, lightning and day-dawn, is essentially One. Inspiration, though many-phased, is also One. Palestine, in some great points, may crown the summit of the pyramid, but it is one with the sides and the base. The soul is receptive as the flower is, of dew and light; and its relations to Divinity are equally simple. We take this general view of divine inspiration on earth as of a sun pouring upon nations, because the highest Reverence demands it; and we hail the goodness of Providence that has assigned to great divisions of the world, forms of the religious sentiment suited to their respective wants—a distribution seemingly partaking of the same wisdom that has arranged their various plants and animals. The Christianity of the New Testament has this peculiarity; it is a missionary religion. Its eye is upon the world. No other faith has the "Go forth into all nations," attached to it; a feature this which equally attests its catholicity and superiority; and when the world is subdued to the Harmony that is its final end, the great principles of Christianity will be found to sustain it.

Why should the statement of one age, however perfect, remain the statement for all ages? The religious sentiment, like palms and cedars, will attire itself in new foliage.

We can not say that religion is based on a book. For religion is older than books; and the marvelous merit of the Bible lies chiefly in this, that it is an expression of its great and everlasting principles. And we can not forget that *expression* implies both the *independency* and the *antecedency* of that which is expressed. Neither is it based upon the church, for there must be faith and individual worship prior to the possible construction of a church. What then is its rock? It has a rock of ages in the soul itself, in its radical eternal instincts and in the ever ceaseless revelation of the Divinity to man. Suns and stars may perish, but religion can never perish.

Let the world retain what inspiration it already possesses, and hope serenely for more. We will *keep* and *find*. Because the New World was discovered, ought Europe, Asia and Africa, to have been thrown away? We will keep and find. Often would the celestial current have refreshed us with living water but for its commingling with the darker current of our lives, so that, like the union of the pure blue waters of the Rhone with the turbid flow of the Arve, it ceases to be the "river of life, clear as crystal." The Holy Spirit asks a temperate body and a chaste life.

The permanent religions of the past, and the fulness of certain instincts of human nature, such as marvelousness, unite to teach the necessity of the miraculous element that has given wings to every great and triumphant faith since the world begun. The imagination is always the golden door of entrance to the human heart. The soul, which shares in a degree the Omnipotent energy, has a luxury of bliss in soaring above the present limits of the possible. It would at times, in idea, at least, sport and play with fixedness. Miracle also exalts the hero into the splendrous region of Power; and *power*, in all its forms, involuntarily commands regard and homage. There is no sacred colossus in history uninvested with the halo of miracle; and it may be long before the masses surrender the full heart to any prophet who does not bear this popular seal and sanction of divinity. Yet the purest Reverence will at last demand but one miracle, that which eclipses all others, the miracle of stupendous character, in which the whole typical creation of power and beauty shall be reflected. Whoever brings this miracle into the world offers that which shall, of necessity, survive all changes. "In how many miracles do *you* believe?" said the young student to his senior, the solitary sage. "In more surely than you can count," responded he, "in twenty ages. For the worlds you can not number, their laws and forces you can not reckon, and the organized wonders of the earth beneath your feet, are infinitely beyond your estimates. I revel in miracles; and they all have one great meaning whether wrought in matter or found in history, which is, that man is king in nature; so that when the true King shall come, *he* will be the sovereign wonder, in whom all miracles are jointly merged."

Phantasy, or Spirit-Pantomime.

GREENFIELD, O., Dec. 4, 1852.

Bro. BRITTAN: Without doubt the readers of the TELEGRAPH will be interested in the following sketch, ("provided always," that you see fit to publish, of course,) which I take from the delightful, graphic "Literary Reminiscences" of Thos. De Quincy. It will be seen at a glance that this remarkable case bears a strong resemblance to the case of the soldier Kern, reported by Dr. Richmond to the TELEGRAPH of the 27th ultimo. Your exegesis of this last mentioned case, receives strong confirmation from the Revelations of the Swedish philosopher and seer, Emanuel Swedenborg; who dwells at much length upon the phenomena of *post-sepulchral* phantasy, particularly in his "Spiritual Diary," and the "Arcana Celestia," which phenomena, without doubt, must involve the *law* by which these mundane psychological experiences are controlled. I make no doubt of this myself—but to the story, which, by the way, is related of Miss Elizabeth Smith, of Devonshire, England—born at the dawn of our great revolution and contemporary with the celebrated Miss Hannah More.

Thine fraternally,

D. C. STURGES.

It was during their (the Smith's) residence upon Ulleswater, Westmoreland, that a very remarkable incident befel Miss Smith. I heard it often mentioned, sometimes with a slight variety of circumstances; but I here repeat it from an account drawn up by Miss Smith herself, who was most literally exact and faithful to the truth in all reports of her own personal experience. There is, on the western side of Ulleswater, a fine cataract, (or, in the language of the country, a *force*,) known by the name of Aairy Force; and is of importance enough, especially in the rainy seasons, to attract numerous visitors from among "the Lakers," whither, with some purpose of sketching, not the whole scene, but some picturesque features of it, Miss Smith had gone, quite unaccompanied. The road to it lies through Gobarrow Park; and it was usual, at that time, to take a guide from the family of the Duke of Norfolk's keeper, who lived in Lyulph's Tower—a solitary hunting lodge, built by his Grace for the purposes of an annual visit which he used to pay to his estates in that part of England. She, however, thinking herself sufficiently familiar with the localities, had declined to encumber herself with such an attendant; consequently she was alone. For half an hour, or more, she continued to ascend; and being a good "cragswoman," she had reached an altitude much beyond what would generally be thought corresponding to the time. The path had vanished altogether; but she continued to pick out one for herself among the stones, sometimes receding from the *force*, sometimes approaceing it, according to the openings allowed by the scattered masses of rock. Pressing forward in this hurried way, and never looking back, all at once she found herself in a little stony chamber, from which there was no egress possible in advance. She stopped and looked up. There was a frightful silence in the air. She felt a sudden palpitation at her heart, and a panic from she knew not what. Turning, however, hastily, she soon wound herself out of this aërial dungeon; but by steps so rapid and agitated, that, at length, on looking round, she found herself standing at the brink of a chasm, frightful to look down. That way, it was clear enough, all retreat was impossible; but, on turning round, retreat seemed, in every direction, alike impossible. Down the chasm, at least, she might have leaped, though with little or no chance of escaping with life; but on all other quarters it seemed to her eye, that, at no price, could she effect an exit, since the rocks stood round her, in a semicircus, all lofty, all dripping with water, all perpendicular, all glazed or smooth as polished porphyry. Yet how, then, had she reached the point? The same track, if she could hit that track, would surely secure her escape. Round and round she walked; gazed with almost despairing eyes; her breath came thicker and faster; for path she could not trace by which it was possible for her to have entered. Finding herself grow more and more confused, she resolved to sit down, and turn her thoughts quietly into some less exciting channel. Once again she rose! and, supporting herself upon a little sketching-stool that folded up into a stick, she looked upward, in hopes that some shepherd might, by chance, be wandering in those aërial regions; but nothing could she see, except the tall birches growing at the brink of the highest summits, and the clouds slowly sailing overhead. Suddenly, however, as she swept the whole circuit of her station with her alarmed eye, she saw clearly, about two hundred yards beyond her own position, *a lady*, in a white muslin morning robe, such as were then universally worn by young ladies until dinner-time. *The lady beckoned with a gesture* and in a manner that, in a moment, gave her confidence to advance; *how*, she could not guess, but in some way that baffled all power to retrace it, she found, instantaneously, the outlet which previously had escaped her. She continued to advance toward *the lady*, whom now, in the same moment, she found to be standing upon the other side of the *force*, and also to be *her own sister!* How, or why, that young lady, whom she had left at home, earnestly occupied with her own studies, should have overtaken her, filled her with perplexity. But this was no situation for putting questions; for *the guiding sister began to descend!* and, by a *few simple gestures*, just serving to indicate *when* Miss Smith was to *approach* and *when* to *leave* the brink of the torrent, *she* gradually led her down *to a platform of rocks*, from which the further descent was safe and conspicuous. There Miss Smith paused, in order to take breath from her panic, as well as to exchange greetings and questions with her sister. *But sister there was none!* All trace of her *had vanished;* and when, in two hours after, she reached her home, Miss Smith found her sister *in the same situation and employment in which she had left her!* and, the whole family assured her, that she had never stirred from the house!" (De Quincy's "Literary Reminiscences," pp. 180-183, vol. ii.)

QUERIES: Was there some accommodating dead man's bones urned in this Westmoreland mountain, which, just in that lucky moment took to benevolent pantomime? or, was the "excited negative lady," suddenly become a "medium" for Reichenbach's "od-force?" Bro. Richmond will please notice. D. C. S.

For the Spiritual Telegraph.

REFLECTIONS.

Three years dead! Three years, since we last heard thy sweet voice, and saw thee smile! Three years since we watched the last struggle of thy young spirit for freedom—since we closed the soft brown eyes, and then in bitter agony laid the slender form to rest with kindred dust! That form, alas! how many hopes and affections were buried with it! Dear sister, how had we watched thee, and shielded thee! How, for weary months, had we waited and wept, and trembled and prayed, as we saw, too surely, that the disease would not be baffled—that soon thy short young life would be ended. And when the hour of parting came, and we knew that thou wert going *alone* to the realm unseen, how we trembled for thee! How in that moment did our hearts long to bear thee company through the dark valley, as if almost fearing to resign thee, even to the arm of Omnipotent Love. Then the sense of unspeakable sorrow, when we knew, at last, that thou wast dead—the feeling of entire desolation which, day and night, never left us! We felt that thou wert happy and safe at least, but Oh! for some tidings from thee, some assurance that, though better and happier, thou wert *to us* unchanged—that thou wast sometimes with us in our loneliness and sorrow—some voice to tell us that even as we loved thee, thou didst still us love.

Weeks and months rolled on; and at last tidings did come from the hitherto unseen and far off shore. A "still, small voice" assured us that our loved one was not dead, nor yet sleeping, but constantly present with us, still drawn to us by the strong ties of human and heavenly love—sharing all our pleasures, comprehending and soothing all our sorrows. How we wondered and wept; but even as we wept, we believed and rejoiced. Though we watched and studied till we were convinced that we could not in any way have been deceived, stronger even than the convictions of reason, was the assurance in our own hearts that she whom we mourned as dead, yet lived. Then was born in our souls a fountain of joy and gratitude which has never ceased to flow. No longer doubting and desolate, but trustful and loving, we bless the Power who has thus brought angels to talk with men. The hitherto unappeased longing has been satisfied. The void in the heart has been filled. In the assurances of happiness and continued advancement which we constantly receive, we recognize something of our own glorious destiny; and from the hope conveyed by these assurances, is born a desire, an earnest resolve, to walk worthy of the high vocation whereunto we are called.

Oh! ye who deride and sneer at the Spiritual Philosophy; you know not the pure pleasure of which you deny yourselves. You look upon its believers as only visionaries and fanatics, because you do not realize how strong and abiding, and unchanging is the source of their faith. You consider them led by the meteor-light of error, or vain enthusiasm, rather than the sun-light of Truth. But go, search for yourselves, prove these things, whether they *are* so. It is hardly fair to condemn before you hear, or to ridicule that which you can not, even to your own satisfaction, explain.

A. H.

EMPLOYMENT.—It is said of Count de Caylus, a wealthy French nobleman, that he devoted himself to the art of engraving, and acquired no mean degree of skill therein.

"Why," inquired one of his noble friends one day, "do you, a gentleman of so princely a fortune and of such noble blood, confine yourself, like a poor artist, to the graver's tool and bench?"

"I engrave that I may not hang myself," replied the industrious Count.

This odd reply contains a great practical truth. It teaches that action is essential to happiness; that a man without some regular, congenial employment, is a prey for ennui, despondency and despair to feed upon and destroy. Here is an important lesson for the youth.—[*Ex.*

MINIATURE OAKS,—If an acorn be suspended by a piece of cord, within half an inch of the surface of some water contained in a glass, and permitted to remain without disturbance for a few months, it will burst, send a root into the water, and shoot upward a straight, tapering stem, with beautiful little green leaves. In this way a young tree may be produced on the mantle-shelf of a room, and become an interesting object. The chestnut will also grow thus, and probably other nut-bearing trees.—[*Ohio Journal.*

THE SHEKINAH—VOLUME II.

TO BE PUBLISHED MONTHLY.

THIS MAGAZINE is edited by S. B. BRITTAN, and is devoted chiefly to an inquiry into the Laws of the Spiritual Universe, and a discussion of those momentous questions which are deemed auxiliary to the Progress of Man. It treats especially of the philosophy of Vital, Mental, and Spiritual Phenomena, and presents, as far as possible, a classification of the various Psychical Conditions and Manifestations, now attracting attention in Europe and America. The following will indicate distinctively the prominent features of the work:

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Containing the Editor's Philosophy of the Soul, its relations, susceptibilities, and powers, illustrated by numerous facts and experiments.

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Embracing concise statements of the more important facts which belong to the department of modern mystical science

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These sketches of LIVING CHARACTERS are given by a Lady while in the waking state, who derives her impressions by holding a letter from the unknown person against her forehead.

5. Essays on important questions of Social and Political Economy.

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ANSWERS TO OBJECTIONS AGAINST SPIRITUAL INTERCOURSE and Inquiries Relating to the Manifestations of the Present Time: By John S. Adams.

CONTENTS.

Prefatory Remarks—Reasons for considering the subject.

The following Objections and Inquiries answered:

1. Deception—Human Contrivance.
2. Reaction of Human Mind.
3. Magnetism, Electricity, Nervousness, &c.
4. The Subject Productive of Insanity.
5. Mediumship Causes Ill Health.
6. Useless and contradictory Communications.
7. Failures in Public Assemblies.
8. Infirmities of life observable.
9. If Spirits, they are all evil.
10. Strange and unreasonable Doctrines.
11. If true, they would have appeared before.
12. Why Rapping and such Demonstrations?
13. Why are some persons Mediums, not others?
14. What Good will Manifestations produce?
15. Lead to Skepticism and neglect of the Bible.
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